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A Lesson in Pastoral Theology from a Tragical Leaf of American History.

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On Wednesday, July 11, 1804, at 7 A. M., Alexander Hamilton was shot and mortally wounded in a duel with his political foe, Aaron Burr, Vice-President of the United States, at Weehawken, on the New Jersey shore, opposite New York City. He was at once carried to New York and lingered in great agony until the next day, when death came at two o'clock in the afternoon. He left a distressed wife and seven children, the youngest a babe in arms, the oldest a son, sixteen years of age, while a still older son had fallen in mortal combat only two years before. Hamilton died in his forty-eighth year, in the fulness of his great powers, and was buried in the churchyard of old Trinity on Broadway, on the side towards Rector St., opposite the site occupied in 1664 and later by old St. Matthew's, now united with our Synod.

Hamilton until then seems not to have been a professing Christian and member of a church. The loss, in so ignominious a way, of this great man, Revolutionary hero, trusted companion and aide of the unforgotten Washington, illustrious statesman and generally respected citizen, caused a revulsion of feeling throughout the country which has not subsided to this day and which makes it well-nigh impossible for the historian to judge calmly the subsequent turbulent career of his antagonist "damned to everlasting fame." All this is not only extremely interesting, but that part pertaining to Hamilton must be held in mind if we wish to measure aright the difficulties confronting any one that was to be called in for spiritual consolation by the dying man. It seems that Bishop Moore was first sent for, but left the house without complying at that time with Hamilton's wish to receive Communion; that Dr. Mason was then sent for, who, as he says, told him he could not

accede to his request; that the bishop was sent for a second time, who then came and administered the Sacrament, as related by himself. Leaving out of consideration this episode, which cannot be fully explained at this date, and proceeding to the relation of facts by these two worthy gentlemen themselves, we cannot help but admire their firmness of behavior, their Christian consistency, and their evangelical treatment of a soul thirsting for consolation, of a man who was among the most respected and highest in the land, and whose fame had spread throughout the world.

After these preliminaries, deemed necessary, though somewhat long drawn out, we proceed to publish two documents in the form of two letters, written at the time and published in the *New York Evening Post* as taken from *A Collection of the Facts and Documents relative to the Death of Major-General Alexander Hamilton,* etc., etc., New York, 1804. It would seem like marring the picture of a sad and somber deathbed scene lighted up and hallowed by the ministrations of the Gospel bearers to make excerpts only from their letters, and they are therefore reproduced complete with headings and subscriptions, the first one by Bishop Moore, the second by Dr. Mason.

Thursday Evening, July 12.

MR. COLEMAN: —

The public mind being extremely agitated by the melancholy fate of that great man, Alexander Hamilton, I have thought it would be grateful to my fellow-citizens, would provide against misrepresentation, and, perhaps, be conducive to the advancement of the cause of religion, were I to give the narrative of some facts which have fallen under my own observation during the time which elapsed between the fatal duel and his departure out of this world.

Yesterday morning, immediately after he was brought from Hoboken to the house of Mr. Bayard, at Greenwich, a message was sent informing me of the sad event, accompanied by a request from General Hamilton that I would come to him for the purpose of administering the Holy Communion. I went; but being desirous to afford time for serious reflection, and conceiving that under existing circumstances it would be right and proper to avoid every appearance of precipitancy in performing one of the most solemn offices of our religion, I did not then comply with his desire. At one o'clock I was again called on to visit him. Upon my entering the room and approaching his bed, with the utmost calmness and composure he said: "My dear Sir, you perceive my unfortunate situation, and no doubt have been made acquainted with the circumstances which led to it. It is my desire to receive the Communion at your hands. I hope you will not conceive there is any impropriety in my request." He added: "It has for some time past been the wish of my heart, and it was my intention, to take an early opportunity of uniting myself to the Church by the reception of

that holy ordinance." I observed to him that he must be very sensible of the delicate and trying situation in which I was then placed; that, however desirous I might be to afford consolation to a fellow-mortal in distress, still it was my duty, as a minister of the Gospel, to hold up the Law of God as paramount to all other law; and that, therefore, under the influence of such sentiments, I must unequivocally condemn the practise which had brought him to his present unhappy condition. He acknowledged the propriety of these sentiments, and declared that he viewed the late transaction with sorrow and contrition. I then asked him: "Should it please God to restore you to health, Sir, will you never be again engaged in a similar transaction, and will you employ all your influence in society to discontinuance of this barbarous custom?" His answer was, "That, Sir, is my deliberate intention."

I proceeded to converse with him on the subject of his receiving the Communion, and told him that, with respect to the qualifications of those who wished to become partakers of the holy ordinance, my inquiries could not be made in language more expressive than that which was used by our Church. — "Do you sincerely repent of your sins past? Have you a lively faith in God's mercy through Christ, with a thankful remembrance of the death of Christ? And are you disposed to live in love and charity with all men?" He lifted up his hands and said: "With the utmost sincerity of heart I can answer those questions in the affirmative. I have no ill will against Colonel Burr. I met him with the fixed resolution to do him no harm — I forgive all that happened."

I then observed to him that the terrors of the divine Law were to be announced to the obdurate and impenitent; but that the consolations of the Gospel were to be offered to the humble and contrite heart; that I had no reason to doubt his sincerity, and would proceed immediately to gratify his wishes. The Communion was then administered, which he received with great devotion, and his heart afterwards appeared to be perfectly at rest. I saw him again this morning, when, with his last faltering words, he expressed a strong confidence in the mercy of God through the intercession of the Redeemer. I remained with him until 2 o'clock this afternoon, when death closed the awful scene — he expired without a struggle and almost without a groan.

By reflecting on this melancholy event, let the humble believer be encouraged ever to hold fast that precious faith which is the only source of true consolation in the last extremity of nature. Let the infidel be persuaded to abandon his opposition to that Gospel which the strong, inquisitive, and comprehensive mind of a Hamilton embraced in his last moments as the truth from heaven. Let those who are disposed to justify the practise of dueling be induced, by this simple narrative, to view with abhorrence that custom which has occasioned an irreparable loss to a worthy and most afflicted family, which has deprived his friends of a beloved companion, his profession of one of its brightest ornaments, and his country of a great statesman and a real patriot.

With great respect,

I remain your friend and servant,

BENJAMIN MOORE.

TO THE EDITOR OF THE "EVENING POST."

SIR: —

Having read, in the *Commercial Advertiser* of the 16th, a very imperfect account of my conversation with General Hamilton, the day previous to his decease, I judge it my duty to lay the following narrative before the public.

On the morning of Wednesday, the 11th inst., shortly after the rumor of the General's injury had created an alarm in the city, a note from Dr. Post informed me that "he was extremely ill at Mr. Wm. Bayard's, and expressed a particular desire to see me as soon as possible." I went immediately. The exchange of melancholy salutation, on entering the General's apartment, was succeeded by a silence which he broke by saying that he "had been anxious to see me, and have the Sacrament administered to him; and that this was still his wish." I replied that "it gave me unutterable pain to receive from him any request to which I could not accede; that, in the present instance, a compliance was incompatible with all my obligations, as it is a principle in our churches never to administer the Lord's Supper privately to any person under any circumstances." He urged me no further. I then remarked to him that "the Holy Communion is an exhibition and pledge of the mercies which the Son of God has purchased; that the absence of the sign does not exclude from the mercies signified, which were accessible to him by faith in their gracious Author." "I am aware," said he, "of that. It is only as a sign that I wanted it." A short pause ensued. I resumed the discourse by observing that "I had nothing to address to him in his affliction but that same *Gospel of the grace of God* which it is my office to preach to the most obscure and illiterate; that in the sight of God all men are on a level, as *all have sinned and come short of His glory;* and that they must apply to Him for pardon and life, *as sinners,* whose only refuge is in *His grace reigning by righteousness through our Lord Jesus Christ.*" "I perceive it to be so," said he; "I am a sinner; I look to His mercy." I then adverted to "the infinite merit of the Redeemer, as the *propitiation for sin,* the sole ground of our acceptance with God, the sole channel of His favor to us, and cited the following passages of Scripture: "There is no other name given under heaven among men whereby we must be saved, but the name of Jesus." "He is able to save them to the uttermost who come unto God by Him, seeing He ever liveth to make intercession for them." "The blood of Jesus Christ cleanseth from all sin." This last passage introduced the affair of the duel, on which I reminded the General that he was not to be instructed as to its moral aspect, that the *precious blood of Christ* was effectual and as necessary to wash away the transgression which had involved him in suffering as any other transgression, and that he must there, and there alone, seek peace for his conscience, and a hope that should *"not make him ashamed."* He assented, with strong emotion, to these representations, and declared his abhorrence of the whole transaction. "It was always," added he, "against my principles. I used every expedient to avoid the interview; but I have found, for some time past, that my life *must* be exposed to that man. I went to the field determined not to take *his* life." He repeated his disavowal of all intention to hurt Mr. Burr, the anguish of his mind in

recollecting what had passed, and his humble hope of forgiveness from his God. I recurred to the topic of the divine compassion, the freedom of pardon in the Redeemer Jesus to perishing sinners. "That grace, my dear General, which brings salvation, is rich, rich" — "Yes," interrupted he, "it is *rich* grace." "And on that grace," continued I, "a sinner has the highest encouragement to repose his confidence, because it is tendered to him upon the *surest foundation, the Scripture* testifying that *we have redemption through the blood of Jesus, the forgiveness of sins according to the richness of His grace.*" Here the General, letting go my hand, which he had held from the moment, I sat down at his bedside, clasped his hands together, and, looking up towards heaven, said with emphasis, "I *have* a tender reliance on the mercy of the Almighty through the merits of the Lord Jesus Christ." He replaced his hand in mine, and, appearing somewhat spent, closed his eyes. A little after, he fastened on me, and I proceeded. "The simple truths of the Gospel, my dear Sir, which require no abstruse investigation, but faith in the *veracity of God, who cannot lie*, are best suited to your present condition, and they are full of consolation." "I feel them to be so," he replied. I then repeated these texts of Scripture: "It is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners, and of sinners the chief." "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." "This," said he, "is my support. Pray for me." "Shall I pray with you?" "Yes." I prayed with him, and heard him whisper as I went along; which I supposed to be his concurrence with the petitions. At the conclusion he said, "Amen. God grant it!"

Being about to part with him, I told him "I had one request to make." He asked what it was. I answered that whatever might be the issue of his affliction, he would give his testimony against the practise of dueling. "I will," said he, "I have done it. If *that*," evidently anticipating the event, "if *that* be the issue, you will find it in writing. If it please God that I recover, I shall do it in a manner which will effectually put me out of its reach in future." I mentioned once more the importance of renouncing every other dependence for the eternal world but the mercy of God in Christ Jesus; with a particular reference to the catastrophe of the morning. The General was affected and said: "Let us not pursue the subject any further, it agitates me." He laid his hands upon his breast with symptoms of uneasiness, which indicated an increased difficulty of speaking. I then took my leave. He pressed my hand affectionately and desired to see me again at a proper interval. As I was retiring, he lifted up his hands in the attitude of prayer and said feebly, "God be merciful to —" His voice sunk so that I heard not the rest distinctly, but understood him to quote the words of the publican in the Gospel, and to end the sentence with, "me, a sinner."

I saw him a second time on the morning of Thursday, but from his appearance and what I had heard, supposing that he could not speak without severe effort, I had no conversation with him. I prayed for

a moment at his bedside in company with his overwhelmed family and friends; and, for the rest, was one of the mourning spectators of his composure and dignity in suffering. His mind remained in its former state; and he viewed with calmness his approaching dissolution. I left him between twelve and one, and at two, as the public knows, he breathed his last.

I am, Sir,
With much respect,
Your obedient servant,
New York, July 18, 1804. J. M. MASON.

Besides showing that the utmost delicacy of feeling and urbanity of manner are compatible with adherence to eternal truths, and that in the solemn hour of a soul's departure from this life everything perfunctory in the ministration to the dying must be abhorred, this historical example seems to us a worthy supplement to those examples which our own Dr. Pieper adduces in his *Dogmatics,* Vol. II, pages 442 and 443, as illustrating the truth that all Christians *in extremis* must and do stand on the Lutheran basis, clinging to the very words of the scripture Rom. 10, 8.

A little may be added as to Aaron Burr in order to round out the narrative. Burr, a maternal grandson of Jonathan Edwards, the noted divine, and son of President Burr, the first president of Princeton College, now University, after his trial for treason and acquittal, fled to Europe. Here, followed by the relentless hatred of Jefferson, he roamed from one asylum to the other. He finally effected his return to New York and again took up the practise of law. Shunned by most of his former connections, but sustained by some of his old friends, he lived to an old age. When, after the second stroke of paralysis, his life drew towards a close in the hotel near the landing at Port Richmond, Staten Island, an effort was made, at frequent visits of the Rev. Dr. P. J. Vaupelt, at the instigation of one of Burr's relatives, to prepare him for his demise. As related by Parton, page 680 sq., Dr. Vaupelt gave this account: "I did not administer the holy Sacrament, nor did he suggest or request me to do it. . . . Observing a paleness and change in his countenance, I asked him how he felt. He replied, not so well as when I saw him last. I then said: 'Colonel, I do not wish to alarm you, but judging from the state of your pulse, your time with us is short.' He replied: 'I am aware of it.' It was then near 9 o'clock P. M., and his mind and memory seemed perfect. I said to him: 'In this solemn hour of your apparent dissolution, believing, as you do, in the sacred Scriptures, your accountability

to God, let me ask you how you feel in view of approaching eternity, whether you have good hope, through grace, that all your sins will be pardoned, and God will, in mercy, pardon you, for the sake of the merits and righteousness of His beloved Son, our Lord Jesus Christ, who in love suffered and died for us the agonizing, bitter death on the cross, by whom alone we can have the only sure hope of salvation?' To which he said, with deep and evident emotion, 'On that subject I am coy,' by which I understood him to mean that on a subject of such magnitude and momentous interest, touching the assurance of his salvation, he felt coy, cautious (as the word denotes) to express himself in full confidence. With his usual cordial concurrence and manifest desire we kneeled in prayer before the throne of heavenly grace, imploring God's mercy and blessing. He turned in his bed and put himself in an humble, devotional posture, and seemed deeply engaged in the religious service, thanking me, as usual, for the prayer made for him. Calm and composed, I recommended him to the mercy of God, and to the word of His grace, with a last farewell."

Burr died September 14, 1836, aged eighty years, seven months, and eight days. According to his last wish he was interred at Princeton, near the graves of his ancestors, with Christian burial ceremonies.

Little Journeys in the Higher Anticriticism.

PROF. TH. GRAEBNER, St. Louis, Mo.

I. The Myth Hypothesis.

(Concluded.)

The Luther Myth.

Years ago Prof. Von der Hagen wrote an article: "Did Luther Live?" which caused a sensation at the time and which is just now making the rounds of the religious press. The article in question was written in 1838 and was occasioned by the *Leben Jesu* of David Friedrich Strauss, which was the sensation of the day. Strauss had "demonstrated" the presence of much legendary material in the gospels. Von der Hagen's article is a persiflage of the *Leben Jesu.* He proves the mythical origin of practically all our information about the Reformer's work and person.

"Owing to the high state of enlightenment in our day," says Von der Hagen, "many a fairy-tale and legend once regarded as history is now seen in its true light. A case in point is the Luther myth. Persons who have an interest in its origin and dissemination

take for their starting-point the well-known prophecy of Huss: 'To-day you are roasting a goose,' etc. The day of Luther's reputed birth, St. Martin's Day, is reminiscent of the goose (Huss). The traditional place of his birth is Eisleben, a name which palpably was invented to symbolize the transition from death to life. Luther is said to have been the son of a miner. The symbolism, again, is very plain: through Luther's work the buried and sunken treasures of the true faith have been brought to light again, according to the legend. The familiar story of the stroke of lightning, which had so great an influence on Luther's career, was undoubtedly suggested by the story of Paul's conversion. He is said to have posted his theses at Wittenberg. This trait is again mythological and was no doubt added to the story on account of the familiar prophecy which had been uttered at the inauguration of the University at Wittenberg: 'From a white mountain (Wittenberg) all the world will receive wisdom!' The connection with Huss and with Prague — situated at White Mountain! — is very clear.

"Luther's opposition to Tetzel and his campaign against indulgences is pure legend, as may be seen from the fact that the money chest of Tetzel is now shown in several places at the same time. Again, is it not worthy of note that the so-called Luther has had much to do with places that are of legendary interest? Wittenberg is the home of the Faust legend. At Augsburg his life is saved by the weaver Langenmantel, — who is simply the devil with his magic cloak, as he appears in the story of Faust. At Worms Luther gains a great victory, a trait reminiscent of Siegfried, who fought in a tournament at the Rosengarten (even at the present day a district near Worms is called Rosengarten). Armed men removed him to the Wartburg, a fortress long famous in legend. Here the devil visits Luther exactly as he is said to have called on Wolfram von Eschenbach. He lives at the Wartburg under the alias Junker Georg, a name suggested by the knightly killer of dragons and liberator of virgins. This, again, suggests the story that Luther liberated from convent bonds a noble virgin, the nun Katharine. The name Katharine, however, shows that symbolism is again at work, Katharine being indicative of the connection between the new doctrine and that of the Catharists, a medieval sect. Significantly enough, Luther is said to have died in Eisleben, the name expressive of life and death.

"Luther's grave is still shown, but the visitor will note that it is covered *with slabs of stone!* Safe to say, no one will ever open it, since the entire fraud would then be recognized!"

The Lincoln Myth.

"Two thousand years from now some Renan of American history will investigate the Lincoln myth, and his argument will be along these lines," said the Rev. Newell Dwight Hillis in the *Bible Student and Teacher,* in 1912: —

"Beyond all doubt, there must have been at some early time a collision between the black and the white race. Patriotism needs heroes. Youth feeds upon the godlike qualities in great leaders. Needing a giant, therefore, the far-off American fathers created a martyr. They named him Abraham Lincoln and made him tall of body and mind.

"But in building up the myth they were very clumsy. If they had named him John Lincoln, they might have deceived us — but Abraham, that is too much. Abram means the freeman and the emancipator, and inasmuch as they proposed to make him free slaves, they named him Abram. This in itself is very suspicious. Not content with casting about until they found the title Abram, they kept on until they took the name Ham, which was the name of the colored race, the children of Ham, and then they tacked that word Ham onto Abram. This not only stirs suspicion, but gives absolute certainty of the mythical origin.

"In building this myth about an emancipator, they made Abraham Lincoln's Vice-President to be Hannibal Hamlin. Inasmuch as this administration was to emancipate the slaves, who were the sons of Ham, they ventured to tack this Ham onto the Vice-President's name, calling him Hamlin. Probably they did the same thing with his given name Hannibal. It may be that the printers of two thousand years ago changed an 'm' to an 'n,' for without doubt the inventors of the myth named the Vice-President Hammibal Hamlin, which has been corrupted to Hannibal.

"Count the letters in the name of Abraham Lincoln, and there are fourteen, and the letters of Hammibal Hamlin, and there are fourteen, giving us the exact twenty-eight States that 'they represented,' showing how the creators of the myth worked it out mathematically."

The Roosevelt Myth.

Bishop John L. Nuelsen of the Methodist Episcopal Church is the author of the following clever bit of satire on the Higher Criticism, which appeared first in the *Christian Endeavor World* in 1908: —

"Suppose Lord Macaulay's famous New Zealander, whom he pictures as standing upon a broken arch of London bridge, in the

midst of a vast solitude, to sketch the ruins of St. Paul's, should come over to America and dig in the sand-hills covering the Congressional Library in Washington.

"He finds a great pile of literature which originated in the first few years of the twentieth century.

"In the very learned book which our New Zealand scholar publishes he refers to the fact that at the beginning of the twentieth century the head of the great American nation was supposed to be a strong and influential man by the name of Theodore Roosevelt. His name has gone down in history, but our scholar proves that Theodore Roosevelt was no historical person at all. He never lived; he is merely the personification of tendencies and mythological traits then dominant in the American nation.

"For instance, this legendary hero is commonly pictured with a big stick. Now this is plainly a mythological trait, borrowed from the Greeks or Romans, and represents really the thunderbolt of Jupiter.

"He is pictured as wearing a broad-brimmed hat and large eye-glasses. This mythological feature is borrowed from old Norse mythology, and represents Woden endeavoring to pierce through the heavy clouds of fog covering his head.

"A great many pictures show the legendary hero smiling and displaying his teeth. This is a very interesting feature, showing the African influence in the American civilization.

"Many contradictory legends are told about this man. He was a great hunter; he was a rough-rider; but he was also a scholar and author of a number of learned books. He lived in the mountains, on the prairie, and in a large city. He was a leader in war, but also a peacemaker. It is said that he was appealed to by antagonizing factions, even by warring nations, to arbitrate. It is self-evident that we have here simply the personification of prominent character traits of the American people at various stages of their historical development. They loved to hunt, to ride, to war; reaching a higher stage of civilization, they turned to studying, writing books, making peace; and all these contradictory traits were, in course of time, used to draw the pictures of this legendary national hero.

"Some mythological features have not yet been fully cleared up; for instance, that he is often represented in the shape of a bear or accompanied by bears. For a while these 'Teddy Bears' were in nearly every house, and it seems as if they were worshiped, at least by children. There is no doubt that some remote astral conception lies at the root of this rather puzzling feature.

"But two reasons are conclusive to establish the legendary thesis: —

"1. The American nation, at the beginning of the twentieth century, had hardly emerged from the crudity of fetishism and witchcraft. Many traces of fortune-telling, charming, sorcery, and other forms of superstition can be found by studying the daily papers. Even this hero Roosevelt was given to some such superstition. Whenever he wished to bring any one under his spell and charm him, he took him by the hand and pronounced a certain magical word. As far as I can discover, it spells something like 'deelighted.'

"2. The other conclusive proof is the name. Theodore is taken from the language of people representing the southern part of Europe and means 'Gift of God'; Roosevelt is taken from the language of a people representing the northern part of Europe, and means 'Field of Roses.' The idea is evident: This person personifies the union of the two European races which laid the foundation of early American civilization — the Romanic and the Teutonic races; and the Americans imagined that a man who united in himself all those wonderful traits of character must necessarily be a miraculous 'Gift of God'; and furthermore, they thought that if a man personifying their ideals really had full sway, their country would be changed to a 'Field of Roses.'"

Though Christian faith does not need the support of any such *reductio ad absurdum* of the mythological method, Christian scholarship welcomes it. Moreover, while on their very face more or less farcical, it must be said that the closer one studies the argumentation of those who resolve Scripture story in a tissue of myth and folk-lore, the more one is inclined to say that the answer it deserves is at most the demonstration that the same methods applied to historical characters would prove Napoleon, Bismarck, Goethe, Lincoln, Roosevelt so many myths. Niebuhr's critical method indeed worked revolutionary changes in the prevailing ideas with respect to the early history of Rome. A large portion of what is recorded by Livy as historical truth was shown by him to be little better than a series of mythical and exaggerated legends with a slender basis of fact. Grote, following in his footsteps, eliminated a considerable element of fable and legend from the history of Greece. But while the critical method has explained the myths and legends of superstition and credulity in the false religions that

cloud the morning of the historic period, it has "proved itself most positive and constructive when applied to the miraculous and supernatural which are alone adequate to explain the rise and development of the Mosaic and Christian economies." (Noah Porter.) Niebuhr himself, after some sharp experiences of misgivings lest the miraculous in the Old and New Testament should, under the critical test, go the same way as the mythological in the Roman and Greek history, attained the conviction that, as a result of most careful and critical investigation, the literal truth of Old and New Testament story stands unshaken. And Arnold says in his *Lectures on the Study of Modern History:* —

"The miracles of the gospels and those of later history do not stand on the same ground of external evidence. I cannot think that the unbelieving spirit of the Roman world, in the first century, was equally favorable to the origination and admission of stories of miracles with the credulous tendencies of the Middle Ages. But the difference goes deeper than this to all those who can appreciate the other evidences of Christianity, and who therefore feel that what we call miracles were but the natural accompaniments of the Christian revelation — accompaniments, the absence of which would have been more wonderful than their presence. This, as I may almost call it, *a priori* probability in favor of the miracles of the gospel cannot be said to exist in favor of those of later history." And he adds the acute remark: "Strauss writes about history and myths, without appearing to have studied the question, but having heard that some pretended stories are mythical, he borrows this notion as an engine to help him out of Christianity. But the idea of men writing mythical histories *between the time of Livy and Tacitus,* and *St. Paul* mistaking such for realities!"

Nor can it be asserted that the *ad absurdum* argument of Whately, Nuelsen, and others quoted, so far departs from the domain of probabilities that it loses its force. The arbitrary nature of the constructions which Cheyne and the Pan-Babylonians place upon Scripture story so violates every canon of sound criticism that it really, in the words of Juvenal, becomes difficult *not* to write a satire. Or what shall we say when Dr. Haupt sets out to prove that Jesus was not a Jew? Haupt refers to the gospel-record that Peter's speech "betrayed him." This proves, to him, that Peter was not a Jew, but an Aryan. Peter came from Galilee, and Jesus was likewise born in Galilee, hence, again, Jesus is not a Jew. In Micah 5, 2 the word "Bethlehem" is "a later insertion." Besides,

in the Talmud Jesus is called a Nazarene, and Julian exclaimed, "Galilean, thou hast conquered." Most probably Jesus was a descendant of Spitam, the ancestor of Zoroaster! (*The Open Court,* April, 1909.)

As for coincidences, and the argument drawn therefrom, what of the coincidences between the Nibelungen characters and historical personages of the early Middle Age? What of the following, taken from the *American Encyclopedia:*—

"Henry Ustick Onderdonk was born in 1779 in New York, and was graduated from Columbia in 1805. In 1836 he was consecrated Bishop of Pennsylvania. In 1844 he was tried on charges of intemperance and removed from his office. He was followed by Alonzo Potter, who became Bishop of Pennsylvania in 1845.

"Benjamin Treadwell Onderdonk, brother of the above, was born in 1791 in New York. He was graduated from Columbia in 1809. In 1830 he was consecrated Bishop of New York. In 1844 he was tried on charges of immorality and was deposed from his bishopric. On his death Horatio Potter, a brother of the above-named Alonzo Potter, became Bishop."

Imagine a history of these bishops having been written and being scrutinized three thousand years from now with the same spirit which animates Higher Criticism. How easy it would be to see that here we have a confusion of facts, as it is claimed we have with regard to the deceit practised by Abraham and by Isaac with reference to their wives! And yet this singular collocation of coincidences stands as a historic fact to-day.

THE THEOLOGICAL OBSERVER.

The Worth of Our Confessions.

Now that the *Triglot Concordia* is on the market, some means should be found to acquaint non-Lutherans in larger measure than heretofore with the excellency of our confessional writings as statements of Scriptural truth. Fair critics, also in the Reformed group of Churches, will not withhold their praise. As late as 1912 Professor William Curtis of the University of Aberdeen, in his *History of Creeds and Confessions of Faith,* praised the "dignified simplicity, temperate tone, and Christian spirit" of the Augsburg Confession, its "profound loyalty to the best traditions of the catholic Church and the great fathers, its faithfulness to Scripture." "No one," he says, "can read the Augsburg Confession without being deeply impressed by the sincerity of its efforts to conserve the Scriptural and spiritual

essentials of traditional Christianity." And regarding the Formula of Concord he has the astute remark: "It may be that we owe it to the undaunted efforts of these men that we have learned either to practise or at least to respect undogmatic silence upon sacred mysteries left undisclosed by Holy Writ itself." These are utterances of a Presbyterian and a Scotchman. Lutherans generally will subscribe to the following estimate of the Formula of Concord which appeared on the editorial page of the *Lutheran* in 1907: "No one who studies the errors that are masquerading in the garb of truth in the Protestant wing of the Church to-day can fail to reach the conviction that the Formula occupies the citadel of Reformation truth with Romanism and much of Protestantism at about equal remoteness at the other end. There is to-day much less difference between Rome and many Protestants on the doctrines of original sin, justification, good works, and the divinity of Christ than there is between some so-called Lutherans in certain rationalistic centers. Judged by the conclusions the Formula has arrived at, it ranks to-day among the noblest, clearest, most unequivocal statements of Scriptural fundamental truth that have yet appeared in any clime or tongue. Were its conclusions accepted to-day, there would be fewer preachers on Protestant pulpits talking of natural evolution from a state of semidepravity to a state of self-righteousness; there would be fewer to speak slightingly of justification by faith and proudly of justification by works; fewer to speak of salvation by character and against salvation through an all-sufficient atonement; and fewer questionings about the divinity of Christ. While its definition of the *communicatio idiomatum* may strike the modern theological mind as a sort of dry and lifeless anatomical conception of the Person of Christ, it can be said to make Unitarianism and all forms of Socinianism impossible to one who accepts its statements."

There has been a call in various quarters of late for a new Luther to lead the world out of the confusion in which it has been weltering since the war. We need no new Luther. But we need an intense study of the old Luther and of the documents in which our Church has with incomparable clearness of definition set forth the teachings of Holy Scripture as restored to the world through the Reformer.

GRAEBNER.

Radicals and Evangelicals in the Anglican Church.

"This is the beginning of a tremendous controversy," is the opening sentence of a British correspondent's discussion of the Cambridge Congress of Liberals, writing in the *Living Church*. Lovers of the truth must hope that it will be the beginning of a "tremendous controversy," since it will be either that or the beginning of the end of Evangelicalism in the Church of England.

We confess to a feeling somewhat of dismay as we notice the half-hearted, compromising manner in which the Evangelicals of the episcopacy are meeting the challenge of the infidels who were gathered at Brixton. In the *Living Church* of October 29 the gathering of Evangelicals at Cheltenham, September 26—28, is reported. At the

opening meeting the chairman adverted to the "unhappy divisions at present prevailing within the Church of England," and stated an obvious truth by saying that the attempts at church union which have been put forth by Anglicans must fail "when we ourselves find it difficult to rebut the charge that there are at least three different 'religions' within our own Church." Other speakers dwelt with much emphasis on the same point, that Anglicans cannot urge reunion of separated Christians when they in their own communion are hopelessly divided. With these sentiments every Protestant will find himself in agreement. If anything is apt to convince us that the Briton is completely lacking the gift of humor, it is the spectacle of Anglicanism inviting the Churches to accept its leadership in the movements for union. One of the priests, however, attempted to find one common ground upon which all Anglicans can meet and unite — the *Book of Common Prayer*. The suggestion is a desperate one when it is considered that the entire doctrinal contents of the *Book of Common Prayer* has been scrapped by radicals. Still it is suggested that "the using together of its prayers ought to bring mutual confidence."

An attempt was made at one of the sessions to formulate three great principles on which the warring factions ought to find it feasible to become united. These principles, as stated by Canon Glazebrook, of Ely, are the following: "(1) That all truth forms a unity. (2) Religious knowledge is progressive as the ages go by. (3) Faith, not belief, is the cardinal fact of religion." It seems incredible that an attempt should be made to build up shattered religious unity on a foundation like this. There is not a tenet of Ritschlianism that will not find ample quarters in these three sentences. Lest, however, the liberal attitude of Evangelicalism should fail to impress the radicals of the communion, Canon Glazebrook, according to the report before us, outspokenly criticized the infallibility of the Bible. "In matters of belief the old formulas have ceased to satisfy the instructed, and to the uninstructed they present no meaning at all." The *Living Church* correspondent records the Cheltenham Conference as *a noble attempt* to remind men of variant convictions "of the littleness of their differences in view of the great end which they were seeking"!

In an editorial of November 12, the *Living Church* discusses "The Liberals and the Bible" and quotes from one of the British liberal divines the following description of the preachers of this type: "They are preaching something entirely alien from what was once meant by Christianity. They are really preaching an entirely new religion and concealing the fact, even from themselves, by disguising it in the phraseology of the old. . . . Nowhere in the New Testament does the Jesus of liberal theology show Himself. The simple Jesus of liberal Christianity cannot be found." The *Living Church* editor then adds: "This quotation is not a criticism of the liberal point of view by a hostile outsider, but a summary of the condition of affairs from one inside the camp. Could the case be much more clear? Is there anything further to be said of the tendency and results of the liberal point of view than what is here set down? Is the function of the Church to seek after truth, discarding the precious treasure committed

to her of God's revelation of Himself in Holy Writ, or to expound the 'faith once given'? It is high time for us again to assure ourselves of the truth and the permanence of that position on which our faith rests — the authority of God's holy Word vindicated and established by that of His Mystical Body, the Church of God." With the position of this editorial no Evangelical will quarrel. Unfortunately it is grounded upon an idea which must lead, as it has led many Anglicans, to Romanism, — the authority of the Word "vindicated and *established by* the Church," a conception which is as unhistorical as it is unbiblical.

GRAEBNER.

The Line between Rationalism and Evangelism.

The *Presbyterian* (September 8, 1921) contained the following statement as regards Modernism: "The line is clearly and distinctly drawn between Rationalism and Evangelicism, and Modernism is Rationalism." In reply to the question, "Who drew this line?" the editor of the *Presbyterian* (October 20, 1921) says: —

"We answer, Rationalism and Evangelicism are two opposing historical views. The line is drawn between them by their own nature, as much as there was a line of battle drawn between the Central Alliance and the Entente. Rationalism takes for its standard of authority in religion and morals the human reason, using reason in its broadest sense. In this case the reason, either through the senses or by demonstration, or by consciousness, determines what is true religiously and what is right morally. As each individual reason is independent and each mind thinks for itself, each person becomes a law unto himself in religion and morals.

"Evangelicism finds its authority for religion and morals in the Bible, a revelation from God. The function of the reason is to receive this revelation on its evidence, and he who receives it becomes a believer. As the Bible testifies of Christ, they who believe the Bible receive Christ, and so become the children of God. The rationalist is not a child of God, he is a stranger to Him. God says to him, 'I never knew you.'

"A correspondent says, 'The *Presbyterian* is not popular with *thinkers.*' Yes, that is true when thinker is used in the sense of 'freethinkers.' But it is popular with *believers,* and believers think upon the Word, the Law, and the Son of God. We expect those who follow their own thoughts and wisdom to be opposed to us, because we stand by the Word of God, and the wisdom of man is foolishness with God. The Greeks call the Gospel foolishness, and the Jews call it a stumbling-block, but it is the power of God and the wisdom of God to them who believe. There can be no fellowship in religion between the rationalistic thinker and the believer in the Gospel or the evangel. They have no fellowship one with the other. Our correspondent claims to be orthodox, evangelical. If so, then he believes the Bible as the only infallible rule of faith and practise, and with him the *Presbyterian* is one in all essentials."

The fight of the *Presbyterian* is the fight of every believer in the Bible, just as it was the fight of Jesus two thousand years ago. In

His struggle with the Rationalism of the Pharisees, our Savior very clearly and distinctly drew the line between Himself and His free-thinking opponents by saying: "Ye are from beneath; I am from above: ye are of this world; I am not of this world." John 8, 23. Even so the theology of the believer is from above, the work of the Holy Ghost, while the Rationalism of modern skeptics, both in the Church and outside the Church, is from beneath, earthly, carnal, devilish. The *Presbyterian* is right in declaring that there can be no fellowship in religion between the rationalistic thinker and the believer in the Gospel, because they have no fellowship one with the other. "Be ye not unequally yoked together with unbelievers." 2 Cor. 6, 14. MUELLER.

Sidetracking Evangelistic Work in the Mission-Fields.

Relative to a report, published in a circular sent out from the Board of Foreign Missions, to the effect that, as claimed by some, purely evangelistic work is being sidetracked on the mission-fields for the more attractive medical, higher educational, social, and other forms of work, the *Presbyterian* (October 20, 1921) admits the truth of this information and deplores the growing tendency to belittle the evangelistic work. We read: "Evangelistic work is clearly defined in the Scriptures, in the history of the Church, and in the modern terms used in the Church, and is held to signify the preaching of the Gospel for the salvation of souls. Many devout believers have therefore been grieved and vexed because they have facts which show a growing tendency in the missions to belittle the evangelistic work and to supplement it with the processes of charity and civilization. At Seoul the plan is first to educate the heathen, whether converted or not, and then by extra-curriculum work and by sufferance, outside the school, some time an effort may be given to Christian instruction and evangelistic work, which is thus sidetracked. The pressure of these times demands clearness and frankness. Inasmuch as they (the secretaries and members of the Foreign Board) have been notified of the state of the case, the Church holds them responsible for the proper expenditure of her funds and the pursuit of her high purpose and commission to preach the Gospel to every creature and to teach all nations whatsoever He has commanded her." In calling attention to this sidetracking of evangelistic work, we wish to say that Christ has ordained but one means for the conversion of man, namely, the preaching of the Gospel, and that every other form of work, such as the medical, educational, and social, will not in itself convert a single soul, as has been proved time and again. Hence these activities must remain *ancillae,* and must never become *matronae.* Let Christian missionaries go forth with the light of the Gospel as the supreme blessing of God and the only divine means of benefiting man spiritually and eternally. Let them bring to the heathen world the choicest gifts of modern civilization and learning, but let them also clearly point out that education and civilization are not identical with the Gospel of Christ, which alone can save perishing souls from perdition.

MUELLER.

Radicalism in India Missions.

Certain responsible agents of the London Missionary Society in Bangalore, India, last year prepared a *Hymn- and Prayer-Book* for the use of Indian students who have not accepted Christianity, and deliberately omitted any appeal to the name of Christ. None of the hymns and prayers are distinctively Christian in theology. The object of the compilers was "to lead Hindu and Mohammedan students to the practise of prayer to God the Creator and Father, in the hope that in this way they will make religious progress and be brought nearer to Christ." It is said that a few "leading" missionaries of other societies have adopted this practise, with the same aim.

The London Missionary Society's Board had to consider whether the method in question could be approved by "a society avowedly and sincerely evangelical." After carefully studying the devotional book adopted by the Bangalore missionaries, the Society's India subcommittee came to the conclusion that "there is no occasion for the interference of the Board with the liberty of method in evangelism which has always been recognized in the L. M. S., so long as the ultimate aim of that evangelism, the bringing of men and women to Christ, is fully kept in view." The committee recognized the intention of the compilers to use the form of daily prayer as a means of bringing non-Christian students to a knowledge of Christ, but expressed the opinion that to each of the books of prayers should be added a section containing prayers specially intended for the use of Christian students in high schools and hostels, or of students who are "approaching the Christian position." The predominant feeling was that liberty should be extended to the authors of "this experimental method in missionary service," and by a majority of more than seven to one the resolution of the committee was finally adopted. Evidently, then, only one out of eight on this occasion thought it necessary to attach any importance to the sayings of our Lord regarding the condition of access to the Father.

The *Hymn- and Prayer-Book* of the London Missionary Society is not the only one that refrains from mentioning the name that is above every name, in order that the unconverted may not become conscious of the gulf that separates them from the Father. The Friends Settlement at Calcutta has published a *Book of Prayers, written for use in an Indian College* which does not once mention the name of Jesus Christ. There is no recognition of the fact that man has departed from the living God, and has sinned against the Most High. The standpoint is that of the baldest evolution. Witness the following: —

"O Thou who dost deliver us from ourselves,
Purge us to-day from all that is of the beast within us,
Drive from us all the leering and plausible devils of sin,
Which have been born within us of the sore struggle upward of our race,
And which in the past by our own grievous fault we have pampered and encouraged.
. . . . . .
This body which by a million years of agony
Has been bought for us and built for us,
This body wherein dwell groveling the survivals of that animal past
Whereby it was created and fashioned, . . ."

Again: —

"We stand here, O Father,
Heirs of all the ages of Thy creative effort,
Fruit of all the laborious progress, the sacrifice, the agony of the past;
We stand erect — for one brief moment — on the crest of history."

The prayer proceeds, not to ask for the gracious benefits of redemption; that would be too humiliating; but: —

"Help us to pay honestly, unstintingly, and bravely
Our part of the great price
Which of old and forever Thou, O our God,
Payest in man for man.
Ennoble us this day with a share in Thy work of redemption."

The attitude of the suppliant is almost that of one who is approaching God as an equal, but is weighted with the flesh. The *Harvest Field* of Mysore City, commenting on these prayers, says, all too mildly: "When evolution in its crudest form is being rejected by the best science and philosophy of the day, it seems hardly the time to make a book of prayers from that standpoint." GRAEBNER.

Getting Along Agreeably with Everybody.

The *Methodist Times,* as quoted in the *Biblical Review* (October, 1921), writes: "The modern Church has become afraid of the charge of Puritanism — not because it is more religious than the Puritans, but because it has lost their fervent religion. It has become broad and tolerant. It has also become largely impotent in a time of universal chaos. Compromise, the lowering of the ethical implicates of the Faith, looking with a blind eye at incipient evil: these play into the hand of the devil. The Church may gain the friendship of the world by it, but at the cost of losing the fellowship of God. She is not called to make friends with the world, but to challenge the world and change it. The desperate need of the world to-day is a church blazing with moral passion, unafraid of the sneers of those whose vision of the things which make a nation great or small is lamentably defective." Certainly, it is not the business of the Church to please the world, but to rebuke it where it is wrong and to preach to it the righteousness of God as attained through Christ. The reason why churches have, in many instances, lost influence and power is, however, not because they have failed in denouncing sin in general. It is hardly fair to accuse the churches of not having exposed the vices prevalent in our times. The main fault of the churches lies in their refusal to preach the pure Word of God, both to the world without and within their midst, and to denounce the sin of sins, unbelief. The *Methodist Times* commits the same mistake which the churches have made by uttering generalities; by not mentioning what churches have failed, where they have failed, and why they have failed. If the editor of the *Times* really wishes to help the churches, let him locate the trouble, point out the festering sores, and prescribe the necessary treatment. Let him honestly say: We have not preached the pure Word of God, nor have we applied the Word of God, nor have we insisted upon the Word of God as the only norm of faith and life. It is only in this way that any good will come out of criticism such as the *Times* offers. MUELLER.

"Better to Remain Divided."

Reformed churchmen who are so anxious to bring about church union that they are willing to sink fundamental differences to bring it about should peruse with all diligence what one of their own number, Dr. A. C. Headlam, says in his recent book, *The Doctrine of the Church and Christian Reunion.* Dr. Headlam is keenly alive to the evils of a divided Christendom, but he writes: —

"From time to time reunion is discussed as if it were an economic or business proposition. The waste of division and overlapping is dwelt upon, the loss of efficiency or the weakening of power. All such questions in relation to Christianity are secondary. For the fundamental point to remember about it is that it claims to be a revelation of the truth, and to teach the truth. However much worldly motives or human frailty have prevailed among the causes of Christian disunion, yet ultimately the causes of division have been differences as to what is true. . . . The evils of disunion are great; but a far greater evil would be compromise with the truth. It would be better that we should remain divided than leave problems unsolved. If we are to come together, it must be by wider knowledge and deeper thought, and not by evading the issue."

Discussing the Presbyterian move for organic union of Protestant churches which violently agitated the churches last year (but is defunct now), Rev. Maitland Alexander, writing in the *Presbyterian,* characterized the movement as an attempt to "compel Christians to come together on the plains of Dura and submit to the authority of a supergovernment," and then adds these pertinent thoughts, which state the principle more effectively even than the passage from Headlam's book just quoted: —

"Then I think we should remember that no true unity can be brought about except on the basis of the *whole truth.* Any unity produced by the sacrifice of great principles or surrender of convictions is impossible. How much can we let go to secure unity? How much of our doctrinal position ought we to surrender in order that we may unite with those who cannot accept it? We are bidden to join this great movement where 'service' shall be the watchword. 'The task of the whole Church,' say these advocates, 'is more important than the faith of the whole Church.' What Jesus taught is said to be of greater importance than who Jesus is. There can be no true unity when a church unites with another on the basis of service according to the principles of Jesus, when one church believes him to be 'the world's best man,' and the other, God, the eternal Son.

"It is a dangerous and divisive thing to have creedal statements, hastily gotten together by illy prepared men, which are capable of two interpretations or which do not explicitly mention the cardinal doctrines of our Presbyterian faith. If we are so blind that we cannot see the fact that it is these very doctrines which have made our church what it is; if we are so foolish as to state our faith in a blanket resolution endorsing the creeds of Christendom; if we leave the door open by reason of our carelessly worded statement written by near theologians of a liberal type, so that anybody can come in, we will pay too big a price for a unity which is no *true* unity and, like a shorn Sampson, our strength will be gone."

Then follows this concluding paragraph, a very model of strong writing: —

"May God help us, instead of listening to the calls of those who would minimize these things, to disconnect ourselves from all these extra-ecclesiastical organizations and self-appointed uncontrolled bodies, whether they

be councils, federations or associations, and let us reaffirm our apostolic faith, work under our apostolic government, and practise our apostolic methods. When we are called by Arabians, Ashdodites, and Ammonites to meet on the low levels of the plains of Ono, let us answer, as Nehemiah did: 'I am doing a great work so that I cannot come down.'"

GRAEBNER.

Three New Bibles.

There have been three suggestions for a new Bible under public discussion of late. A new Bible, not in the sense of a revision of old translations, or of a new rendition into the common speech of to-day, but a new Bible in the sense of a new collection of sacred *biblia,* which shall take the place of the Bible of the past nineteen centuries.

Comparatively little commotion was caused by the suggestion of a missionary that in foreign lands the ancient religious books of those lands should take the place of the Old Testament in the canon of Scripture. To any one who is acquainted with the mythological farrago of the Vedas and with the dull moral droning of Konfutse, this suggestion has something of the *baroque.* But it was cited with appreciation by a speaker at the recent Episcopal conference at the Cathedral in New York. (*The Church and Its American Opportunity.* Macmillan.)

Much greater import, due to the author's distinction as a man of letters, has been attached to the series of articles by Mr. H. G. Wells, which ran in the *Saturday Evening Post* a few months ago. Mr. Wells asserted that our present Bible had "lost its power to influence men," that it dealt with conditions that no longer exist, breaking off eighteen centuries ago and passing in silence over the social problems of this day. Hence its influence has waned and "it has lost its grip." Mr. Wells pleads for a new and better Bible, which he will name the "Bible of Civilization." It will contain a history of the whole world, and its science will be strictly up to date. Genesis is to be supplemented with the latest findings of geology, anthropology, and archeology. Leviticus is to be improved by recording the latest discoveries in medicine and the latest methods in sociology. The historical books are to be supplemented by the great facts of the world's history during its "100,000 years" and up to the present time. The books of the Hebrew prophets will be supplemented by the shrewd predictions of our great public men, Lloyd George, Woodrow Wilson, Clemenceau, and others.

It is pointed out by a Presbyterian editor that one's faith in this new product "is somewhat shaken by the fact that Mr. Wells holds the exploded fallacy that knowledge is the instrument of the moral salvation of the race. Such a great historian should have discovered that ignorance was not the sole cause of the evils that oppressed the race, and that education has not been a moral regenerator." The same editor regards the claim of Mr. Wells that the Bible has lost its hold on men as scarcely in accord with the fact that the demand for the Bible was never so great as now. "It is now being printed in 700 languages, 160 of which have been added since this century began. The

gospels are being translated into forty more languages. Last year 8,655,781 copies of the whole or part of the Scriptures were sold, being a great increase over the previous year. Japan, Korea, India, and Ceylon are asking for 500,000 more copies of the entire Bible than last year, and 3,000,000 copies of the gospels. This does not look as though the Bible has 'lost its hold on men.'" The type of religion which this new Bible will represent if Mr. Wells's idea is carried out [illegible] spirit of its author can be established from the expression of [illegible] the Christian doctrines of atonement and the Lord's Paul ident[illegible] doctrine of the atonement consists of "barbaric bids because by [illegible] urgeries, blood sacrifices, and the maddest over man. "I suffer not a w[illegible]'s Supper was an innocent memorial over the man, but to be in silen[illegible]nited, imitative men whom passages is precisely the same, and in [illegible] the abominations of the in the aforenamed discussion, proper emphasis ou[illegible] and turned the the clear truths pointed out in both. Neither abstract dis[illegible] meal" —! philosophic argumentation will settle the matter. Scripture [illegible] must decide the issue. MUELLER.

Psychoanalysis and Vigorous Evangelism.

"At first thought there would seem to be little in common between psychoanalysis and the vigorous evangelism that preaches the awfulness of sin and its eternal consequences," says the *Biblical Review* (October, 1921). "However, the *Christian Century,* a journal entirely free from excess in the direction of theological conservatism, finds that they agree as to the peril of sin lodged in the depth of the soul, and editorially makes this comment: —

"Psychoanalysis is the latest fad among the sciences. Without discussing here its merits or its demerits, it is interesting to consider one particular in which the psychoanalyst and the old-fashioned evangelical preacher agree. It pays to give attention to one's sins. The psychoanalyst says that so long as perverted desires are concealed in the bottom of our minds and half forgotten, they constitute a continual moral menace to us. If they are brought out into the light of day and given their just sentence, they will soon be robbed of their power. The old-fashioned preacher thought that it was worth while to preach against sin. Sinners in the past were made to tremble in the presence of an angry God. Too many modern preachers have thought that a true and adequate psychology of virtue lay in directing the thoughts toward the beautiful. Without knowing it many of these modernists have practised Christian Science on sin, if not by denying its existence, then by completely ignoring it as a factor in individual and social life. The older evangelical preacher made the starting-point of all his work the arousal of the conscience of his hearers. Without the sense of sin there could be no repentance and no forgiveness." We know that modern preachers who ignore sin in their preaching are altogether wrong both as to their theology and their psychology. However, also the old evangelical preacher of the brain-

omitting the "controversial matter" (— anything that offends the unbeliever). To this part would be added a section which Mr. Miles calls a recapitulation, "in no sense a creed," (oh, dear, no!) "a constitution for all churches and all peoples, the principles of Christianity." This section would undoubtedly contain space for what Mr. Miles elsewhere calls "the ancient and inherently noble ideas of religion and pantheism," which he had once discussed with Mr. Burroughs.

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In 1 Cor. 14, 34. 35 and 1 Tim. 2, 12 Paul has clearly outlined the restrictions which God has placed upon woman's place and work in the Church, and these restrictions obtain as long as churches are composed of both men and women. In 1 Cor. 14, 34. 35 Paul declares it a shame for women to speak in the Church, because in so doing they step out of their proper place, act in this respect as if they were men, assume what does not belong to them, and hence do what God forbids. "It is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the Law." In 1 Tim. 2, 12 [illegible] identifies public speaking with public teaching, which he forbids: "[illegible] undertaking to teach publicly woman usurps authority [illegible] woman to teach, nor to usurp authority [illegible] ce." The lesson set forth in both [illegible] determining the issue involved [illegible] ght to be laid upon [illegible] cussion nor [illegible] lone

storm, revivalistic type was wrong, for he confounded feeling with faith. Rightly dividing the Word of God by properly applying Law and Gospel is both good theology and good psychology, and the only way to convert sinners. MUELLER.

An Admission.

In an article on "The Rise of Rationalism among Northern Baptists" the *Watchman-Examiner* of September 29, 1921, says: —

"Our present battle is a fight for our very existence — a fight for the foundations of faith — an attempt at a tremendous grappling with subtle philosophical and theological heresies. And we are none too well prepared for the struggle intellectually. But just as we have won against ecclesiastical tyranny, against Protestant prejudice and Roman contempt and against dissensions in our own ranks, so we shall win the fight with the present soul-destroying rationalistic movement. The Congregationalists have largely lost this fight and have no consistent evangelical character left as a denomination. The Presbyterians, with their higher *per capita* of educated people, have avoided most of the pitfalls of the hour and, while still struggling, have practically won the hard conflict. The Methodists are in the balance. The Baptists are awakening to the deadly poison at work, and they will win another victory to add to the goodly record of a people over whom evidently the living God keepeth guard." FRITZ.

Spiritual Healing and Demoniacal Possession.

The movement for the revival of spiritual healing in the Church is growing. At least two organizations have come into being within the Church of England for that purpose — the Guild of Health and the Spiritual Healing Fellowship. The chairman of the former, the Rev. H. Anson, considers that the clergy should be healers as well as preachers. Courses in psychotherapy and psychoanalysis, he says, ought to be included in the training of divinity. "Broadly speaking, this would be a logical development of the traditional Christian religion, which has always recognized the power of suggestion. This power in effecting cures was extensively employed by priests in earlier days. They were psychotherapists, although the credit of the cures may have gone to the bones of the saints, which were in some cases no more than mutton bones." The Spiritual Healing Fellowship is founded on the belief that "the recovery of the attitude of mind and spirit which is able to appropriate the divine benediction of Christ's healing, will bring with it new vision and faith for the healing of all other scourges." The Fellowship proposes to establish a London center, with "an open chapel as a sanctuary of divine peace and healing, frequent spiritual ministrations, and offices for clerical help and interviews"; and also, if funds can be obtained, "a hostel under proper medical supervision in which those in mental darkness may receive spiritual healing as well as necessary medical treatment."

At a conference at the church house, convened by the Spiritual Healing Fellowship, Dr. Montague Lomax, the mental specialist,

whose recently published *Experiences of an Asylum Doctor* has attracted much attention, declared his belief that "insanity is something much more than the uncontrolled riot of the subconscious mind. In many cases, especially those of epilepsy and acute mania and melancholia, the subconscious mind of the madman is not uncontrolled, but I believe that it is controlled by an evil and obsessing discarnate entity, that insanity is often what is called in Biblical language 'demoniacal possession.' This is not a fashionable belief among men of science and psychologists to-day. In most medical circles it would be laughed out of court. Even some clergymen, I am told, no longer believe in demoniacal possession, and regard Christ and His early followers as victims of delusion in this matter, a delusion which modern science has outgrown. None the less, I hold it firmly." Dr. Lomax warns people of the danger of probing in the subconscious mind. His experience is that they may raise ghosts that they cannot lay. True spiritual healing, he says, does not content itself merely with driving out unclean spirits, but fills the soul with the indwelling Christ, healing in the real sense, because it "makes whole." — *The United Presbyterian.*

Psychology.

Psychology is a high-sounding, mouth-filling word, and it seems to be claiming and receiving place in a good many sermons nowadays. All right, brethren! Put it in if you really think it belongs there. But do not overwork it. Do not let it take up too much space or be too strongly emphasized. After all, it is not half so soul-filling a word as the old-fashioned word grace. We have an idea that not a few sermons would be improved if they had in them less psychology and more grace. — *Watchman-Examiner.*

Exegesis and Eisegesis.

"It is a fine point to determine in many a sermon where the exegesis ends and the eisegesis begins — just where the preacher ceases to bring forth that which is in his text and begins to put something into it. Exegesis has the authority of the divine, depending no whit on the human expositor. For eisegesis no authority can be claimed except such as inheres in the knowledge, ability, wisdom of the preacher. Possibly one element of the 'dropped note' of authority in many of the sermons of modern times is the fact of a preponderance of eisegesis over exegesis in the preaching."

The Watchman-Examiner.

Some Truth in This.

A distinguished minister from abroad, now visiting our country, is availing himself of every possible opportunity of hearing our outstanding American preachers. At a luncheon recently we heard him say: "It seems to me that the men who are preaching the 'larger gospel' are preaching it to the 'smaller congregations.'"

Watchman-Examiner.

BOOK REVIEW.

Charles Scribner's Sons, New York: —

A Critical and Exegetical Commentary on the Epistle to the Galatians. *Ernest De Witt Burton,* Professor of New Testament Interpretation in the University of Chicago. Cloth. 541 pages, including index. $4.50.

A Critical and Exegetical Commentary on the Revelation of St. John with Introduction, Notes, and Indices, also the Greek Text and English Translation. *R. H. Charles, D. Litt., D. D.,* Archdeacon of Westminster, Fellow of the British Academy. Two volumes. 273 and 497 pages. $9.00.

The professional growth of the practical pastor depends upon his study of Scripture. The Word of God, in which his whole work centers, must be his one unceasing fountainhead of spiritual knowledge, strength, and inspiration. The pastor who ceases to study the Bible, thoroughly and systematically, soon faces spiritual famine, and with him his congregation. Nor should the pastor satisfy himself merely with a superficial study of the Book of books; it is his sacred duty to search the Scriptures, to ransack the gold mine of revelation in search of hidden treasures of divine thought, with which he may enrich himself and his hearers. This presupposes commentaries that are of real help to him in interpreting the text. In recommending the above-named commentaries by Burton and Charles, the reviewer desires to stress obvious dangers connected with their use. The exegetes are, of course, not of the Lutheran faith, nor in sympathy with Lutheran conservative interpretation. Hence in many instances they yield to the decisions of Higher Criticism. Very frequently the interpretation of the text is manifestly false. Nevertheless, both commentaries possess intrinsic value and deserve favorable notice as storehouses of linguistic, historical, and archeological material. Thus Burton's *Commentary on Galatians* has 89 pages of isagogical matter, in which every question relating to the authorship, genuineness, etc., of the epistle is thoroughly discussed. This is followed by 362 pages of exegesis proper, on an epistle which contains but six short chapters. Also, there is an appendix of detached notes on important terms of Paul's vocabulary, based upon conscientious research and substantial scholarship. This appendix covers 158 pages. Lastly there is a double index, one on English words, subjects, and authors, and one on Greek words and phrases. All this comprehensive information is arranged with that lucidity of detail which marks the American and British scholar. The chief value of Dr. Charles's *Commentary on Revelation* consists in the textual studies and the *apparatus criticus,* the latter of which covers 149 pages. A new translation of Revelation has been attempted by the commentator, in which he seeks to recover the poetical form in which John wrote so large a part of the Apocalypse. Throughout the book the interpreter sets forth his premillenarian views. His position is clearly defined in the Introduction, where he says: "John the Seer insists not only that the individual follower of Christ should fashion his principles and conduct by the teaching of Christ, but that all governments should model their politics by the same Christian norm. None can be exempt from these

obligations, and such as exempt themselves, however well-seeming their professions, cannot fail to go over with all their gifts, whether great or mean, to the kingdom of outer darkness. In any case, no matter how many individuals, societies, kingdoms, or races may rebel against such obligations, the warfare against sin and darkness must go on, and go on inexorably, till the kingdom of this world has become the kingdom of God and of His Christ." This drift of thought finds expression in the entire interpretation, and suggests careful reflection on the part of the student in using the commentary. However, as a mine of archeological, linguistic, and historical information both books are invaluable for the Bible scholar. MUELLER.

The Westminster Press, Philadelphia: —

The Gospel of Matthew. *Charles R. Erdman.* 224 pages. Cloth with gilt lettering. $1.00.

This exposition of St. Matthew's Gospel is dedicated to "all who love His appearing." The millennialistic tendency indicated by this dedication is further explained in the "Foreword," where the author says: "The seething unrest of nations, the savageries of war, the threatenings of anarchy, increase the yearning for the rule of One whose wisdom is faultless, whose love is perfect, whose power is supreme. Such a ruler is Christ, and under His scepter the earth is to attain its age of glory and gold." In preparation of this reign of glory, the author urges all who love "His appearing" to study the Gospel-story of Jesus, the King, as set forth by Matthew. He writes: "It is inspiring, therefore, to read again that version of the Gospel-story which emphasizes the royal features in the portrayal of our Lord. Such a review is certain to make His followers more loyal to His person, more devoted to His cause, and more eager to hasten the hour of His undisputed sway as the King of Righteousness and the King of Peace." In accord with this purpose the writer, throughout the treatment of the gospel, keeps the kingship of Jesus in view, setting forth the gospel contents under the following captions: The Antecedents of the King, The Proclamation of the King, The Credentials of the King, The Messengers of the King, The Claims of the King, The Parables of the King, The Withdrawal of the King, The Person and Work of the King, The Servants of the King, The Rejection of the King, The Prophecies of the King's Return, The Trial, Death, and Resurrection of the King. The method of interpretation is everywhere lucid, the diction simple and forceful, the style clear, and the exegesis practical. Except for the author's millennialistic views, his lack of appreciating the true character and efficacy of the Sacraments, and several Calvinistic shadings, to which Lutheran scholars cannot agree, the reader will find Erdman's *Matthew* very helpful in studying and interpreting the Gospel of the King. MUELLER.

Concordia Publishing House, St. Louis, Mo.: —

Paul Gerhardt, His Life and His Hymns. *Rev. William Dallmann.* 80 pages, 4×6¾. 50 cts.

It is with pleasure that we recommend this booklet to our pastors and to our people, for, as the author says in his foreword, "surely our people ought to have a booklet to tell them something of the staunch

Lutheran confessor whose hymns they love to sing." In eleven brief chapters the author treats the following topics: Gerhardt's Birth, Gerhardt at College, Gerhardt at the University, Gerhardt Tutor in Berlin, Gerhardt at Mittenwalde, Gerhardt Preacher in Berlin, Gerhardt and the Great Elector, Gerhardt at Luebben, Character of Gerhardt's Hymns, Gerhardt's Hymns Widely Spread, Anecdotes.

Pastor Dallmann has developed his own peculiar style of good, pointed, terse, vigorous, and homely English. Like unto the Rector at the "Prince's School" at Grimma he has the "happy faculty of putting plain truths into plain speech." The following quotations may serve as specimens both of style and contents. In the chapter on "Gerhardt at College" Pastor Dallmann writes: "At chapel every pupil said his prayers in Greek, Latin, and German. At every meal a chapter of the Bible was read. Before every recitation the Primus of the class recited the Lord's Prayer in Greek or Latin. Latin had to be spoken to the professors and to one another, otherwise punishment was sure to follow. Hutter's Latin Compend of Theology was learned by heart.

"The boys rose at five, made their beds, swept their rooms, brushed their clothes and shoes, wore a sleeveless coat of clerical cut, and lived in cells that could not be warmed.

"The morning soup was served at 7, dinner at 10, luncheon at 2, supper at 4, the night bite at 7, and then Good Night!

"The boys were hardly ever permitted to visit in the town of about 3,000 people, but they made a weekly hike to the woods at Nimbschen, famous for the cloister from which Catherine von Bora, Luther's wife, escaped at Easter, 1523. This hike was first made on August 12, 1595, and since then it became a standing institution. Vacations — there were no vacations."

Speaking of "The Character of Gerhardt's Hymns," we read on page 54: "There is in Gerhardt no artificial declamation and no academic rhetoric; he sings as artlessly as the bird in the bush and talks as naturally as a cultivated gentleman, and hence many of his turns have become proverbs, the property of the people.

"Gerhardt is an ideal Lutheran poet. There is a beautiful blend of nature and grace, of creation and redemption, of earth and heaven, of time and eternity, of the bodily and the spiritual. Nothing human is foreign to him; he sings in the morning and in the evening, he sings of the weather and of travels, he sings of his home and his country, of sickness and of health, of sorrow and of joy, of holy living and of holy dying. Though he lived in the dire distress of the most terrible Thirty Years' War, and though he had much trouble in his own life, Gerhardt is never a sour and gloomy pessimist; at times he is, indeed, cast down, but ere long he looks to heaven for help, and he always ends with confident ring in his voice and happy smile on his face."

Twelve illustrations add to the value of the booklet. Members of Bible classes and young people would, no doubt, appreciate it as a Christmas gift. FRITZ.

Eine kleine Kraft. Festschrift zum 50jaehrigen Jubilaeum der separierten ev.-luth. St. Johannisgemeinde U. A. K. zu Planitz. Im Auftrage der Gemeinde verfasst von ihrem Pastor, *M. Willkomm.* Mit zahlreichen Bildern. 160 pages, 5½×8. $1.00.

In this well-printed volume Pastor M. Willkomm tells the story of the origin, growth, and afflictions of "an Evangelical Lutheran congregation free from the state." The book is charmingly written, contains much interesting historical information, especially where the points of contact with the Missouri Synod are treated, and is embellished with many excellent half-tone cuts.

The Abingdon Press, 150 Fifth Avenue, New York, has sent us a 74-page booklet by Roy L. Smith: **Moving Pictures in the Church.** 35 cts., net.

Reading of the Bible in State Schools. 15 pages, 3×5.

This is a lecture delivered before the Lutheran Men's Club of Saginaw by Rev. Fr. Meyer. Copies may be ordered from L. A. Linn, 620 Court St., Saginaw, Mich. The arguments usually urged against the reading of the Bible in State schools are here ably set forth. It is the reviewer's conviction, however, that the grounds on which our entire argumentation is based should receive more attention than has been accorded to them.

Lutheran Book Concern, Columbus, O.: —

The Lord Thy Healer. *Rev. J. Sheatsley.* A Book of Devotion for the Use of Pastors when Visiting the Sick. 270 pages, 4½×6½. $1.50. Order from Concordia Publishing House, St. Louis, Mo.

Rev. Sheatsley introduces this manual of devotion with five chapters containing practical suggestions to pastors who are ministering to the afflicted. There follow some thirty outlines of devotions with the bodily sick, about thirty with the spiritually sick, a great number of general lessons, and a few lessons suitable for the church festivals. The devotions consist of Scripture-texts, expositions of these, prayers, and sacred poetry. The size of the volume is just right for the coat pocket.

The Sunday-school Times Company, Philadelphia: —

Light on the Old Testament from Babel. *Albert T. Clay, Ph. D.* Fourth Edition. 1915. 438 pages, 6×9. $3.00.

Dr. Clay is assistant professor of Semitic Philology and Archeology and assistant curator of the Babylonian Section in the Department of Archeology, University of Pennsylvania. He has done a considerable amount of original research in the excavations conducted by the University of Pennsylvania and is one of the most learned students of Assyriology in our day. He is a Lutheran.

Light on the Old Testament from Babel treats in fifteen chapters those discoveries in the field of cuneiform research which are of especial importance to the Bible-student. Dr. Clay discusses the Babylonian Creation and Deluge stories, the Tower of Babel, the Code of Hammurabi, the name Jehovah in cuneiform literature, and many topics of interest suggested by his general subject. As distinguished from the radical critics, Dr. Clay ac-

cepts the historicity of the patriarch stories, Abraham being to him a true person. Regarding the corroborative evidence of recent archeological discovery, he says: "Episodes which have been affirmed to belong wholly to the realm of fiction, or which have been regarded as mythical or legendary in character, are now proved to be historical, beyond doubt." "It must be a source of gratification to many to know that the ruin-hills of the past have yielded so many things to prove that much which the skeptic and the negative critic have declared to be fiction is veritable history." "Weighing carefully the position taken by the critics in the light of what has been revealed through the decipherment of the cuneiform inscriptions, we find that the very foundations upon which their theories rest, with reference to the points that could be tested, totally disappear. The truth is that, wherever any light has been thrown upon the subject through the excavations, their hypotheses have invariably been found wanting." Regarding the positive results of archeological scholarship with reference to our knowledge of the Bible he says: "Episodes, passages, words, receive new meanings. Acquaintance with the religious institutions of the nations with whom Israel came in contact has offered a better understanding of Israel's religion; and incidentally many questions, as, for example, their besetting sin — proneness to idolatry — receive new light. In short, the study of the life and customs of these foreign peoples shows certain influences that were felt in Israel; and with this increased knowledge we naturally gain a more intelligent understanding of the Old Testament."

The volume is illustrated with a large number of fine half-tone reproductions of photographs and is beautifully printed on a very high quality of paper.

The Methodist Book Concern, New York: —

The New Testament Epistles Hebrews, James, First Peter, Second Peter, Jude. *D. A. Hayes.* 266 pages, 5½×8½. $2.50.

Dr. Hayes is professor of New Testament Interpretation in Garrett Biblical Institute at Evanston. He has given us previously *Paul and His Epistles* and *John and His Writings,* two notable works which combine sound scholarship with a reverential spirit and belief in Christian fundamentals. In the present volume, seventy pages are given to Hebrews, forty to James, sixty to First Peter, forty to Second Peter, and twenty to Jude. Hayes discusses very fully the question of authorship. He marshals the various solutions proposed for Hebrews and inclines to the belief that Apollos probably is the author. In James the apparent difference between this epistle and Paul in the doctrine of justification is ably treated, although the author's conclusion is not new to Lutheran theologians. Second Peter the author regards as so much inferior to First Peter and bearing so many marks of different authorship that he declares very emphatically against its canonicity. His reasoning is not quite satisfactory on this point. In the main the author appears to adhere to the Christian system of belief. The freedom of classroom style crops out, sometimes betraying the author into paradox and hyperbole. Looking aside from such minor blemishes, Professor Hayes's book should be welcomed as a scholarly introduction to these epistles. It is a very readable book.

Alma Mater. Vol. XII, No. 2. 40 pages, 7×10. $1.00 a year. Concordia Seminary, St. Louis, Mo.

Our college journal is now rounding out the twelfth year of its existence. As an organ of the ministerial preparatory and graduate schools of a general Lutheran body, *Alma Mater* occupies a unique position in the world of religious journalism. Its appeal is restricted, but all the more potent. It supplies a link between the schools and their graduates, and its monthly record of college activities is of considerable historical value. The alumni columns in the issue before us touch points in Czecho-Slovakia, Denmark, Brazil, and in many States of the Union.

Lutheran Synod Book Co., 815 25th Ave., S., Minneapolis, Minn.: —

Beretning om det fierde aarlige Synodemoede af den Norske Synode af den Amerikanske Evangelisk Lutherske Kirke, afholdt paa Vestre Koshkonong, Wis., fra den 4de til den 10de August 1921. 127 pp., 6×9. 50 cts.

The fourth annual report of the Norwegian body which is in fellowship with the Synodical Conference. Six doctrinal papers are submitted: "The Church Invisible," "The Church Visible," "Christian Day-schools," "Unionism," "Church Discipline," and "Being Partakers in Other Men's Sins," all of these being Norwegian except the third. These papers, as well as the record of business transacted at these sessions, convey the impression of a body that has in it the seeds of a vigorous church-life.

J. Frimodts Forlag, Kopenhagen, Denmark: —

Spiritismen og dens Saakaldte Beviser. *Alfr. Lehmann.* 1921.

The phenomena of Spiritism continue to exercise the minds of students of the occult. Dr. Lehmann has written two volumes entitled *Overtro og Trolddom* (Superstition and Sorcery), and in the little brochure announced above summarizes his conclusion. The booklet contains interesting references to the unconscious dishonesty of many mediums. Its criticism of both the physical and psychical phenomena of Spiritism is unsatisfactory inasmuch as the author proceeds from materialistic premises. He believes, however, in telepathic communication, and holds that all the information which mediums possess has been gained through this means — a conclusion from which other students of the subject will strongly dissent. GRAEBNER.

The Methodist Book Concern, Cincinnati: —

Pantheistic Dilemmas and Other Essays in Philosophy and Religion. *Henry C. Sheldon,* Professor in Boston University.

In these essays the author discusses Pantheism, Pragmatism, the Philosophy of Henri Bergson, the Notion of a Changing God, Attempts to Dispense with the Soul, Doctrinal Values Contributed by the Reformation, John Henry Newman as Roman Catholic Apologist, and finally the Maxims and Principles of Bahaism. As in his other books, so also in this one, Henry Sheldon proves himself an able apologist of the Christian religion, and a subtle critic of the fallacies of human reason and thought as embodied in the systems which the book treats. Any one who wishes to acquaint himself with current philosophical and religious trends will find Sheldon's *Pantheistic Dilemmas* a sane and clear exposition of the main issues of modern philosophy. MUELLER.